A Warning Piece TO ENGLAND, OR THE WRATH of GOD Revealed against SINNERS, His Judgments being already entered upon the NATION.

By *S. T. G.*
A Lover of Peace and Truth.

Psal. 40. 10. *I have not hid thy righteousness within my Heart: I have declared thy faithfulness and thy Salvation, I have not concealed thy loving kindness, and thy truth from the great Congregation.*

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THE PREFACE.

Christian Reader,

AS far as the Author knows his own heart, the main end of righting this small Treatise, is that God may have all the glory; and this Sin sinking Nation may have some benefit, and so undoubtedly they will if they hearken to Gods Counsel, to repent and turn from their evil ways to the Lord with their whole heart: the consideration of the present con-

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Fused state of this poor Nation, caused me seriously to mind the next way how they might be brought into a better condition; and I know no other way that God hath shewed us, but by humbling our selves before the Lord, to escape destruction and ruin. For God will not always bear, but then the Anger of the Lord will break forth in fury, if a people do not amend their ways and doings which are not good. God hath been earnestly calling unto us, and lifting up his voice, and by his Word and Dispensations, perswading us to return unto him. He hath tryed all sorts and all ways, both Mercies and Judgments. Surely

by it is very ſad, that the hand of the Lord hath been ſo greatly lifted up, and that England *ſhould be ſo blind, as not to take notice of his diſpleaſure, in afflicting us, with Sword, Peſtilence and Fire, and threatning Famine, but graciouſly holding his hand, like a tender-hearted Father, unwilling to deſtroy us, except by our perſiſting in Sin, we as it were force him utterly to conſume us from the face of the Earth. I humbly beſeech you ſeriouſly to read and ponder, what is ſaid in this little Book. And let not Satan perſwade you to throw off thoſe wholſom Exhortations, and Inſtructions contained therein. So*

with

with my earneſt prayers at the Throne of Grace, for Rulers and Ruled, that the God of all Grace and Mercy would enable us to ſee the filthy nature of every Sin, to repent of all our falſe ways, as David *ſaith in in the* 119. Pſal. Through thy Precepts I get Underſtanding therefore I hate every falſe way.

I remain thine in all truth and righteouſneſs.

S. T.

A Warning piece to England; *or the wrath of God revealed againſt Sinners, his judgment being already entred upon the Nation.*

IT is very certain, out of the Scriptures of truth, that ſin brings the judgment of the great God upon Nations, Families, and Perſons; Sin crys aloud for Vengeance, Wrath, and Deſolation, upon wicked and ungodly men: Oh! let every one ſeriouſly conſider the dreadful effects of ſin; it deſtroyed the old world, *Gen. 6. 5, 6, 7. And God ſaw that the wickedneſs of man was great*

in the Earth, and that every Imagination of his heart was only Evil continually. Verſ. the 6. *And it repented the Lord that he made man on the Earth, and it grieved him at his heart.* Verſ. the 7. *And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the Earth, both man and beaſt, and the creeping thing, and the fouls of the air: for it repenteth me that I have made man.* Likewiſe thoſe five Citys in the plain, were deſtroyed by fire. *Gen.* 18. 20. *And the Lord ſaid, becauſe the cry of* Sodom *is great, and becauſe their Sin is very grievous.* Chap. the 19. 24, 25. *Then the Lord rained upon* Sodom, *and upon* Gomorrah, *brimſtone and fire from the Lord out of heaven; he overthrew thoſe Citys, and all the plains, and all the inhabitants of the Citys, and that which grew upon the ground.* Conſider what deſolations and depopulati-

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ons ſin did bring upon Gods beloved People, as you may read *Lament.* 1. 2, 3, 4, 5, 7, 8. verſes. *She weepeth ſore in the night, and her tears are on her cheeks; among all her Lovers ſhe hath none to comfort her; all her friends have dealt treacherouſly with her, they are become her enemies.* Judah *is gon into captivity, becauſe of affliction, and becauſe of great ſervitude; ſhe dweleth among the Heathen, and ſhe findeth no reſt; all her perſecutors overtook her between the ſtraits; the ways of* Sion *do mourn becauſe none come to her ſolemn feaſts: All her* Gates *are deſolate; her prieſts ſigh, her virgins are afflicted, and ſhe is in bitterneſs.*

Her adverſaries are the chief, and her enemies proſper, for the Lord hath afflicted her for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy: and from the Daughter of

Sion *all her Beauty is departed, her Princes are become like Harts that find no Paſture, and they are gon without ſtrength before the purſuer.*

Jeruſalem *remembred in the days of affliction and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her People fell into the hand of the enemy, and none did help her, the Adverſaries ſaw her, and did mock at her Sabbaths;* Jeruſalem *hath grievouſly ſined, therefore ſhe is removed; all that honoured her, deſpiſe her, becauſe they have ſeen her Nakedneſs, yea, ſhe ſighed and turned backward; her filthyneſs is in her skirts, ſhe remembreth not her laſt end: therefore ſhe came down wonderfully, ſhe had no comforter.* Chapt. the 2. 1, 2, 3, 4, 5, 6. verſes, and 3, 4, 5. Chapters of the book of the *Lamenta.* as in the 5. Chapt. 16, verſ. *The Crown is fallen from the*

the head, and wo to us that we have ſined. I might multiply Scriptures to ſhew the diſpleaſure of God againſt Tranſgreſſors, and after thoſe many premonitions when they would not be forwarned, God caſt them off, making them a by-word to all the Nations round about, Oh *England*, hear and tremble, for the fiery anger of the Lord will burn like an Oven, and none ſhall be able to quench it, ſee *Malachi* 4. 1. *For behold the day cometh that ſhall burn as an Oven, and all the proud, yea, and all they that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch.*

Qu. *What ſins bring National judgments?*

Anſ. 1. Slighting and rejecting the Law and the Prophets, and eſpecially Jeſus Chriſt in the

time of the Gospel. 2. The sins of Rulers. 3. Idolatry. 4. Adultery, 5. Pride, 6. Swearing and Cursing. 7. Murder. 8. Drunkenness and excess.

1. *Sin.* Slighting the Law and the Prophets, which God complains of in the 1. of *Es.* 2, 3, 4. *vers. I have nourished and brought up a People, but they have rebelled against me. The Ox knoweth his owner, and the Ass his Masters Crib, but Israel hath not known me. Ah sinful Nation, a people laden with iniqaity, a seed of evil doers, children that have corrupted themselves.* So the judgments are threatned in the ensuing verses, and God makes very great complaints of them, in several of the Prophets, as *Jer.* and *Ezek.* &c. and they proceeded to reject Jesus Christ in the Gospel, and this is a very great sin, and brings desolation upon all those to whom

whom it is ſent, and they reject it. *Heb.* 2. 2, 3. *How ſhall we eſcape, if we neglect ſo great Salvation:* and when *Iſrael* ſlighted Jeſus Chriſt and his words, they were left to the hardnes of their hearts, and the blindneſs of their minds, *That hearing they ſhall hear, and not underſtand, and ſeeing they ſhall ſee, and not perceive*, and then God wholly left them, and ſent his Miniſters to the Gentiles; Lo we turn to the Gentiles ſaith the Apoſtle.

2. *Sin.* Is the ſins of Rulers, as *David* numbring the People. Sometimes God plagues the people for the Rulers ſake. 2. *Sam.* 24. 11, 12. *The word of God came to Gad the Seer, ſaying, go and ſay unto David, thus ſaith the Lord, I offer thee three things, chooſe thee one of them, that I may do it unto thee*, verſ. the 13. *So Gad came to David and told him, and ſaid, ſhall*

ſeven years of Famin come unto thee, in thy Land, or wilt thou flee three Months before thy enemies while they purſue thee: or that there be three days peſtilence in thy Land, verſ. the 15. *So the Lord ſent a peſtilence upon Iſrael from morning even to the time appointed, and there dyed of the people from Dan to Beerſheba, ſeventy thouſand men.* Now God plagues a people for the ſins of the Rulers, eſpecially when the people follow the ſinful examples of Rulers. Oh my people they that lead thee cauſe thee to err, as *Jeroboam* the Son of *Nebat*, which made *Iſrael* to ſin, which was a great brand of infamy, recorded to after ages; ſo *Ahab*, that ſold himſelf to do wickedneſs, and *Manaſſeth*, and all thoſe wicked Kings that provoked the Lord, 2 *King.* 21. from the 9. to the 14 verſ. to bring deſolation upon the people; *Oh then let Rulers*

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be wiſe and ſerve the Lord with fear. Kiſs the Son leſt he be angry, and ye periſh from the right way; if once his wrath be kindled but a little, bleſſed are they that put their truſt in him. *Pſal.* 2. 10, 11, 12. Let all therefore conſider, both Rulers and Ruled in this Nation, that if God ſpared not the old world, nor thoſe citys in the plain that were deſtroyed by fire, nor his beloved people *Iſrael* when they ſined againſt him, how then can *England* eſcape when they follow the ſame way of ſining, nothing can be expected but deſolation, God can quickly hiſs for his three executioners, which are the ſword, peſtilence, and Famin.

3. *Sin.* Is Idolatry, which ſtrikes at the very Being of God; how full of wrath was God againſt *Iſrael* for their Idolatry. 3. *Iudg.* 7, 8. *and the Children of Iſrael did evil in the ſight of the Lord,*

Lord, and forgat the Lord their God, and ſerved Baalim and the Groves; therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Cuſhan-Riſhathaim King of Meſopotamia. Deut. 13. 2, 5, 6, 7, 8, 9, 10. with diverſe other places which I ſhall not mention, becauſe it will make it larger than I intend this Warning-piece.

But certainly Idolatry is a land-deſtroying ſin, which above all ſins will draw down the wrath of God upon a Nation to root it out, and utterly to deſtroy it, for he is jealous of his name, and his glory will he not give to another, nor his praiſe to graven Images.

4. *Sin.* Is Pride. Here I might write a large volumn; but to omit ſeveral particulars in relation to this ſin, I ſhall ſpeak of that which is more obvious to the ſence, as firſt Pride in apparel. Can the oldeſt man remember ſuch ex-

ceſs

ceſs of apparel, eſpecially in this great City, yet notwithſtanding the eminent hand of the great God hath been ſo lately upon them, that moſt part of this City was conſumed into aſhes, that the inhabitants are but poor to what they have been heretofore, yet what a fair outſide do they make when the Nation is ſinking. Oh what horrible folly is this, it is like one that Paints his pots and trims up his ſhop, and ſuddainly it is ſhutup. Secondly pride in their houſes, in their furniture; and how coſtly is it, with very much exceſs, ſo that the ſuperfluities in clothing, and dyet, and furniture, would refreſh the bowels of the poor which are ſome of them ready to periſh for want of bread; few ſeriouſly conſider the great diſtreſſes and wants of the poor; ſome that heretofore could have adminiſtred

ſtred to the neceſsities of others, are forced to beg their bread; conſider what God ſaith in the 2. of *Iſaiah* from the 10. to the 18. verſ. *Enter into the rock, and hide thee in the duſt for fear of the Lord, and the glory of his Majeſty; The lofty looks ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day: for the day of the Lord of Hoſts ſhall be upon every one that is proud & lofty, & every one that is lifted up, & he ſhall be brought low, and upon all the Cedars of Lebanon that are high and lifted up, and upon all the Oaks of Baſhan; & upon all the high Mountains that are lifted up, & upon every tower, and upon every fenced wall, and upon all the ſhips of Tarſhiſh, and upon all the pleaſant pictures: verſ.* the 17. *And the loftineſs of man ſhall be bowed down, & the haughtineſs of man ſhall be laid low, and the Lord alone ſhall be exalted*

alted in that day.Chap. the 3 *from* the 16. to the end. *Moreover the Lord ſaith, becauſe the Daughters of Sion are haughty, and walk with ſtretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. verſ.* the 17. *The Lord will ſmite with a ſcab the crown of the head of the Daughters of Sion; In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the Moon &c. verſ.* 26. *And her gates ſhall lament, and ſhe being deſolate ſhall ſit upon the ground.*

The 5. Sin is *Swearing* and *Forſwearing*, likewiſe *Curſing*, which are Sins of a very high nature, very much diſpleaſing to the great God, and provoke him to bring ſwift judgment upon the Nation; eſpecially that wicked diveliſh Oath of the Dam'es, that deſire God to damn their ſouls; whereas God

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and Jeſus Chriſt would have them to be ſaved. See the 1 of Timoth. 2.4. *Who will have all men to be ſaved, and to come to the knowledg of the truth.* Doſt thou deſire God to damn thee; oh poor miſerable Sinner, that my heart could bleed for thee that art ſo ignorant; doſt thou conſider what it is to be damn'd; to be damn'd, is to be ſeparated from the preſence of the Lord and the glory of his Majeſty, and for ever to be caſt into that lake that burneth with fire and brimſtone, in thoſe caſeleſs, endleſs, & remedileſs torments, where there is weeping and gnaſhing of teeth. Math. 25.41. *Then ſhall he ſay alſo unto them on the left hand, depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels:* Iſa. 66. 24. *And they ſhall go forth and look upon the carkaſes of thoſe that tranſgreſs'd againſt me; for their worm ſhall not die, neither ſhall their*

fire

fire be quench'd, and they ſhall be an abhorring to all fleſh.

1. Vain *Swearing*, when men ſo commonly ſwear that they cannot ordinarily diſcourſe but they muſt ſwear; nay it is the faſhion to ſwear, and if a man cannot ſwear, he is not fit company for ſome Gentlemen. Oh poor miſerable man, is it thy common practice & delight to blaſpheme and take the great and dreadful name of God in vain. Oh what wilt thou do when thou ſhalt appear before him at the laſt Day, as thou certainly muſt; ſurely thou wilt tremble, & deſire *mountains and rocks to fall upon thee, to hide thee from him that ſitteth upon the throne, and from the Lamb*; *Revel.* 6.16. See thoſe Scriptures that prohibit vain *Swearing*, James 5.12. *But above all things, my brethren, ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath; but let your yea, be yea, and*

and your nay nay, leſt ye fall into condemnation. Mat. 5. from the 33 to the 38 verſes. Surely ſuch words are nothing but the ſpeakings of the Devil in thee.

2 Sort of ſwearing is for-ſwearing thy ſelf when thou art call'd before a Magiſtrate; this is a great ſin, that brings judgments upon the Nation; for oaths the Land mourns. How many poor creatures are hired to for-ſwear themſelves, and how many do it to pleaſure great men; and others wickedly for-ſwear themſelves for to get their Neighbours goods, and to defraud their neighbour of his right. Levit. 6. 3,4,5. chap. 5. 1. Jere. 23. 10. *For the land is full of Adulterers; for becauſe of ſwearing the land mourneth, the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force is not right*: Hoſe. 4. 1,2. *Hear ye the word of the Lord ye children of Iſra-*

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tel: for the Lord hath a controverſie with the inhabitants of the land, becauſe there is no truth, nor mercy, nor knowledg of God in the land. By ſwearing, and lying, and killing, and ſtealing, and committing Adultery, they break out, and blood toucheth blood. Chap. 10. verſ. 4. *They have ſpoken words, ſwearing falſly in making a covenant.* Zach. 5. 3, 4. Mal. 3. 5. *And I will come near to you in judgment, and will be a ſwift witneſs againſt the Sorcerers, and againſt the Adulterers, and againſt the falſe Swearers.* Doubtleſs this is a very great ſin, that brings judgment upon the nations, families and perſons.

3. That wicked ſin of Curſing, parents curſing their children, & ſervants; ſome children curſe their parents; ſervants curſe their Maſters. Nay I have heard wicked men curſe themſelves & their cattel.

tel. Oh how common is it for men to bid the pox take them. Fooliſh, ignorant perſons, they cry out with pain and anguiſh, & ſeveral of them yeild up the ghoſt, and if they do not repent, go quick down to hell: they that curſe themſelves and their cattel, at laſt bring a curſe upon all they have. Math. 15. 4, *For God commanded ſaying, honour thy Father and Mother, and he that curſeth Father or Mother, let him die the death.* Rom. 3. 14, 15, 16, *Whoſe mouth is full of curſing, deſtruction and miſery are in their ways, and the way of peace have they not known:* vers the 18, *There is no fear of God before their eyes.* *Jame.* 3. 10, *Out of the ſame mouth, proceedeth bleſſing and curſing: my brethren theſe things ought not ſo to be.* Several other places of Scripture I might produce, but theſe may ſuffice. Oh what mad blindneſs is this, that rational men, and

thoſe that have lived under the ſound of the Goſpel ſo long, ſhou'd be ſo ignorant and wicked, as to deſire the plagues of God to be poured upon them and theirs. Oh that my head was water, and my eyes a fountain of tears, that I might weep night and day for the ſins and ſorrows of poor diſtreſſed ſin-ſinking England.

7. Sin is Adultery, and had I time and a heart, I might be very large to enumerate the multitude of tranſgreſſions of this nature, & ſurely this ſin is grown ſo common, that it is open before the Sun, and men plead for it, and very much extenuate it. Nay I queſtion whether ſome are not ſo notoriouſly wicked to urge Scripture for their abominable uncleanneſs. Know O thou prophane Atheiſt, the Scriptures give thee no liberty, but will judg thee for thy ſins at the laſt and great day of

account; when you ſhall certainly give an account for all your actions done in the body; and how will you anſwer the taking your neighbours wife from him; it may be thou wilt inſtance *David's* adultery; but conſider if thou wilt commit *David's* ſin, then thou muſt expect *David's* puniſhment, which was very ſevere. See Pſal. the 32, from the 1, to the 6, verſ. verſ. the 3, *When I kept ſilence, my bones waxed old, through my roaring all the day long.* verſ. the 4, *For day & night thy hand was heavy upon me; my moiſture is turned into the drought of ſummer.* verſ. the 5. *I acknowledg my ſin unto thee, and mine iniquity have I not hid: I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.* Pſal. 51. from 1, to the 13. verſ. *Have mercy upon me O God according to thy loving kindneſs, according to the multitude of thy tender mercies*

cies, blot out all my tranſgreſſions: verſ. the 2. *waſh me throughly from mine iniquity, and cleanſe me from my ſin; for I acknowledge my tranſgreſſions, and my ſin is ever before me.* verſ. the 4. *Againſt thee only have I ſinned, and done this evil in thy ſight, that thou mighteſt be juſtified when thou ſpeakeſt, and clear when thou judgeſt:* verſ. 5. *Behold, I am ſhapen in iniquity, and in ſin did my Mother conceive me.* verſ. the 7. *Purge me with hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow. Make me to hear joy and gladneſs, that the bones that thou haſt broken may rejoice.* verſ. the 9. *Hide thy face from my ſins, and blot out all mine iniquities.* verſ. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me.* verſ. 11. *Caſt me not out of thy preſence, and take not thy holy Spirit from me.* verſ. 12. *Reſtore to me the joy of thy ſalvation, and uphold me with thy free*

Spirit. See what miſery this ſin of Adultery brought upon King *David*, that made him cry out in the bitterneſs of his ſoul, and allmoſt brought him to the grave. For his radical moiſture was turned into the drought of the ſummer. Surely ſin brings death, both a natural, ſpiritual, and eternal, *The wages of ſin is death*, Rom. 7. 23. without true unfeigned repentance, and turning from it as *David* did. But how many perplexities of heart had he, and how many chaſtiſements were inflicted upon him, driven from his kingdom; he that came out off his own bowels, roſe up againſt him, the hearts of the people were alienated from him. 2 Sam. 15. from the 13. to the 18. verſ. 23, 30. And ſo you ſee his great diſtreſs, by reaſon of thoſe ſins of Murder and Adultery; and in his flight he was ſo deſpiſed, that *Shimei*, one of his

his Subjects curſed him, and threw ſtones at him, chapt. 16. from the 5 verſ. to the 9. O the confuſion and diſtreſs that ſin brings upon a people, & how fooliſh are the Sons and Daughters of men, to delight in that which will utterly deſtroy them both ſoul and body; and hate thoſe things that would preſerve them in peace and proſperity; that is, they hate Chriſt and his ways and people. Prov. 8. 35, 36. *For whoſo findeth me findeth life, and ſhall obtain favour of the Lord.* verſ. 36. *But he that ſinneth againſt me, wrongeth his own ſoul: all they that hate me love death.* Very well may wicked men be call'd in the Scriptures mad men and fools, becauſe they deſtroy themſelves, and eſteem of things of no value, more than thoſe things that are exceeding pretious, & to be moſt highly valued in the ſuperlative degree. So God complains of the people of *Iſrael*, in

the 5 of Jer. 8, 9. *They were as fed horses, in the morning every one neighed after his neighbours wife; shall I not visit for these things saith the Lord; shall not my soul be avenged on such a Nation as this.* Several other Scriptures I might produce which declare the wrath of God against a sinful people, that will not be perswaded to break off their sins by repentance. O consider how many rules thou breakest by committing this sin of Adultery and Fornication. 1 The 7. Command. Thou shalt not commit Adultery. 2 the 10 Com. Thou shalt not covet thy Neighbour's wife. 3. The rule of Equity, that Royal rule. Do as thou wouldst be don by. Would you be contented that another should take your wife and defile her, why then will you be so injurious to your neighbour, as to covet that which is none of yours, contrary to the

rule

rule of God's holy word. Jer. 5. 9, 10, 11. *For the house of Israel, and the house of Judah, have dealt treacherously against me, saith the Lord; they have belied the Lord, and said it is not he, neither shall evil come upon us, neither shall we see sword nor famin.* vers. 13. *And the Prophets shall become wind, and the word is not in them; thus shall it be don unto them.* vers. 14. *Wherefore thus saith the Lord of hosts, because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them.* vers. 15. *Loe I will bring a Nation upon you from far, O house of Israel, saith the Lord: it is a mighty Nation, it is an ancient Nation, whose language thou knowest not, neither understandest what they say.* vers. 21. *Hear now this O fooliſh people, and without understanding, which have eyes and see not, ears and hear not,* vers. 22. *Fear ye not me? saith the*

Lord,

Lord, will ye not tremble at my pre-ſence? which have placed the ſand for the bound of the Sea by a perpetu-al decree that it cannot paſs, though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet cannot they paſs over it; and ſo to the end of the chap. verſ. 28. *They are waxen fat, they ſhine, yea they overpaſs the deeds of the wicked, they judge not the cauſe of the father-leſs, yet they proſper, and the right of the needy do they not judge.* verſ. 29. *Shall I not viſit for theſe things, ſaith the Lord? ſhall not my ſoul be aven-ged of ſuch a Nation as this?* verſ. 30. *A wonderful and horrible thing is committed in the land.* verſ. 31. *The Prophets prophecy falſly and the Prieſts bear rule by their means, and my people love to have it ſo, and what will ye do in the end thereof.* And thus you ſee how ſin provokes the Lord to deſtroy Nations, Fa-milies and Perſons. Thou that

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art ſo injurious to take away thy Neighbours wife, God doth many times take away all that ſuch wicked perſons have, and they are brought to a morſel of bread. *For a whore is a deep ditch, and a ſtrange woman a narrow pit.* Prov. 23.27, 28,29. *She lyeth alſo in wait as for a prey, and increaſeth tranſgreſſours among men. Who hath woe? who hath ſorrow? who hath contention? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?* Surely Whoremongers and Adulterers God will judge, even in this life without true repentance, and aſſuredly in the life to come. It is very ſad to ſee the impudence of the femal ſex. How many of them have harlots behaviour: yea Profeſſours, and thoſe that would be thought ſober women; yet go naked-neck'd from ſhoulder to ſhoulder, and their breſts ſeen, which parts ſhould be covered in modeſty

modeſty, and that becauſe it is the faſhion, and their Relations go ſo: & this is their fooliſh excuſe, that when they come among them, they ſhall be contemned by them: no matter, for it is but by the wantons and Hectours of this age. Drunkards count ſuch as will be drunk with them, honeſt men and Good-fellows; but they are never the honeſter for their eſteem. Away then with the nakedneſs and cover your breſts and ſhoulders for ſhame, or elſe what ever ſhew of modeſty thou makeſt, it will be eſteemed by ſober perſons vain and fooliſh. And ſeeing thou giveſt way to uncover thy nakedneſs, and ſo allureſt wicked men, thou mayſt be overcome at laſt by lewd men to commit the ſin of uncleanneſs. O avoid all appearance of evil; for Chriſtians are to be adorned with modeſty, & to uſe ſobriety in all their actions. O

poor

poor vile ſinner, thou that excuſeſt thy ſelf, by being a great man or woman in this world, and therefore thou muſt not be controuled: what art thou, but a lump of clay, a heap of ſinful duſt and aſhes? That is but a greater aggravation of thy condemnation, for the more mercies thou haſt received from God, the greater is thy Puniſhment; if thou abuſeſt theſe good mercies of God, as riches, honour, that thou receiveſt from his bountiful hand more than others: and becauſe it is more exemplary and prevalent to draw others, therefore it is accompanied with more aggravations: in regard thou receiveſt more kindneſs from God than others, and ſo takeſt God's weapons to fight againſt him. How canſt thou eſcape great condemnation, that ſinneſt againſt ſo much light and ſo much love. Oh fooliſh and unwiſe

wiſe; do ye thus provoke the Lord to bring judgment and deſolation, until he hath conſumed you from of the earth. *Job*, 24. 15. *The eye alſo of the Adulterer watcheth for the twilight, ſaying no eye ſhall ſee me, and diſguiſeth his face*, 16, 17, 18, verſ. Jer. 10. 11. *For the land is full of Adulterers, for becauſe of Swearing the land mourneth; the pleaſant places of the wilderneſs are dried up, their courſe is evil, and their force is not right*, Mala. 3. 5. *And I will come near to you in judgment, and will be a ſwift witneſs againſt the Sorcerers, and againſt the Adulterers, and againſt falſe Swearers, and againſt thoſe that oppreſs the hireling of his wages, the widow, and the fatherleſs, and turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.* And thus you may ſee, how God doth threaten judgments againſt theſe ſins, and againſt all

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ſin: likewiſe ſee what the *Apoſtle* ſaith in 1, *Corin.* 6. 9, 10. *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abuſers of themſelves with mankind; nor Theeves, nor Covetous, nor Drunkards, nor Extortioners, ſhall inherit the Kingdom of God.* So Heb. 13. 4. *Marriage is honourable in all; but Whoremongers and Adulterers God will judge.* Rev. 22. 15. *For without are Dogs, Sorcerers, and Whoremongers, Murderers, and Idolaters, and whoſoever loveth and maketh a lye.* I beſeech you conſider ſeriouſly, what God would have you, in theſe Scriptures; for they are ſharply reprehending your ſins. You that are guilty of theſe abominations take heed; for it is a fearful thing to fall into the hands of the great and dreadful God, who will be a conſuming fire to all rebellious ſinners. *Pſa.* 50. 22. *Now conſider*

der this ye that forget God, leſt I tear you in pieces, and there be none to deliver. Ohlet thy heart tremble within thee, when thou conſidereſt that although thou art in thy ſecret chamber with thy minion, yet God ſeeth all thy wickedneſs, and will judge thee at the laſt and great day of accompt, when all the Adulterers and Adultreſſes ſhall deſire the rocks and mountains to fall upon them to hide them from him that ſits upon the throne, and ſhall not have ſo much favour, but ſhall be ſeverely judged and condemned, and caſt into the lake that burneth with fire and brimſtone, in thoſe endleſs, eaſleſs and remedileſs torments.

7. Land deſtroying Sin is murder, this is a great crying Sin, that cryes aloud for vengeance, upon the Perſons that are guilty, and thoſe that paſs by willful Murther and upon all thoſe Juries, that find

find many Murders but manſlaughter, ſurely this Sin of murder is frequently committed in this great City and Suburbs, and in all other parts of the Nation; what a horrible ſhame is it, that the City of *London* and *Weſtminſter*, that ſhould be the beſt governed, being the chief place of the Nation, that there ſhould be ſo many outrages committed, where the Goſpel is ſo powerfully preached, beyond all the places in the World; that which God hath ſo much prohibited in his holy word, Exod. 20. 13. *Thou ſhalt not kill.* Gen. 1. 9, 6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed, for in the Imege of God made he man*; which is given as a reaſon of this prohibition, and this is confirmed by the Lord Jeſus. Matth. 5. 21, 22. Chapt. 19. 18. *thou ſhalt do no Murther, thou ſhalt not Steal,*

thou ſhalt not bear falſe Witneſs, *&c.* See Num. 35. 16. *And if he ſmite him with an Inſtrument of Iron ſo that he dy, he is a Murtherer, and the Murtherer ſhall ſurely be put to death.* verſ. the 31. *Moreover ye ſhall take no ſatisfaction for the Life of the Murtherer which is guilty of Death, but he ſhall ſurely be put to Death.* verſ. the 30. *whoſo killeth any perſon ſhall be put to Death by the mouth of his Witneſſes.* Oh the corruption of this wicked age, that if a man be a great man, or have great Friends, or a plentiful Purſe, how is juſtice apt to be perverted; and it may be the Proſecutor a poor man, how ſhall he be brow-beaten, and not ſuffered to ſpeak, if the Murtherer be in his drink, or be diſtempered, there will be ſome excuſe or other made for him; Oh do not think theſe poor ſorry excuſes will ſerve you, be not deceived

ceived God is not mocked, that which you ſow, you ſhall reap to your great ſorrow, and thoſe that are inſtrumental in ſaving Murtherers, from the higheſt to the loweſt you ſhall ſmart for it, when a Gentleman hath committed or Murthered a Man, he flyes to *France*, and then his Friends procure a Pardon, or elſe the Judge and Jury muſt be ſpoken unto, and I wiſh they do not find plain Murther is Manſlaughter, eſpecially if he be a Couſin, or related to a great man, what ſhifts will there be to ſave this Murtherers Life, and it may be inſtead of repenting, this Hector goes and kills another man, judge you who kill'd that man, whoſoever it be that ſaves a Murtherer unjuſtly, I muſt needs be plain with you, and declare unto you that the wrath of God is againſt all unrighteouſneſs: and thou Sinner,

by ſinning againſt God, treaſureſt up wrath againſt the day of wrath and revelation of the righteous Judgements of God, who will reward every man according to his works. *Rom.* 2.4, 5, 6, 7, 8, 9, 10, 11, 12.

8 *Sin*, is Drunkenneſs and exceſs, this is a beaſtly ſwiniſh ſin; what to take thoſe creatures which God hath graciouſly given to ſatisfy and refreſh Nature, thou by taking exceſs doſt expreſs and deſtroy Nature. Oh how fooliſh and unwiſe are poor deſperate ſinners, that by your practice, ſpeak forth as if God had made you to drink and ſwill and take your fill, till you diſgorge your ſelves, and be an anuſance and diſturbance to all ſober perſons near you, nay ſure God hath made you for more noble ends, *viz.* to gloriſy him, and to know your intereſt in him, and to do

good

good in your Generation ; what benefit is a Drunkard to Church or Common-wealth, nay he is very injurious to himself, his Family and all other sober good men, that cannot endure to see God dishonoured and his good mercies abused, Oh what great shame is this, that where the Gospel is so powerfully preached, and so much light, that such an abominable vice as this should reign and be so frequently practised, that is against the very light of Nature. I might be long upon this subject to shew you the sad effects of this beastly Sin of drunkenness, what a big bellyed Sin is this, which is an occasion sometimes of Murther and uncleanness, when men are deprived of their reason, then they are mad, and fit for any mischief to themselves & others, some men when they are drunk have broken their Necks

off their Horſes, fallen down off ſome ſteep place, not being able to ſtand, and ſo deſtroyed themſelves, others committing uncleanneſs, Raviſhing their Neighbours Wives and their Daughters, many ſad effects doth this ſin of drunkenneſs produce; it fits men to do all manner of evil, and unfits them for any thing that is good, either for Soul or body. Now I ſhall ſhew you the Scriptures wherein the great God prohibits this beaſtly Sin, to ſee that if by any means you may be prevailed upon to leave this filthy dirty abominable Sin. See Eſ. 5. 11. *Wo to them that riſe up early in the morning and follow ſtrong-drink, that continue till night, till wine inflame them.* verſ. 22. *Wo to them that are mighty to drink wine, and men of ſtrength to mingle ſtrong-drink.* verſ. 23, 24. Chap. 56. 12. Mica. 2. 11. Nah. 1. 10.

For

For while they be folded together as thorns, and while they are drunken as drunkards they ſhall be devoured as ſtubble fully dry. Joel. the 5. *Awake ye Drunkards, weep and howl all ye Drinkers of Wine.* 1. Cor. 6. 9, 10. *Be not deceived, neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Man-kind, nor Thieves, nor Covetous, nor Revellers, nor extortioners ſhall inherit the Kingdom of God.* Eſ. 19, 14, Luk. 21. 34, 35. Rom. 13. 13. *Let us work honeſtly as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in ſtrife and Envy.* There are ſeveral other places I might mention, but theſe may ſuffice; if God would be pleaſed to ſet any one of them with power upon the heart of a Poor Sinner.

Now I ſhall ſpeak a few words to all thoſe that in a great meaſure are the cauſes of the growth and increaſe of theſe evils, and they are Magiſtrates, Miniſters, and Parents, and Maſters of Families. There are ſome Magiſtrates that are ſo far from puniſhing theſe Enormities, that they are Preſidents and ringleaders of all theſe vices, as Swearing, Whoring, and Drunkenneſs, nay they are like thoſe ſpoken of by the Prophet. Jer. 3. 12. *Oh my Prophet, they that lead thee cauſe thee to err, and deſtroy the way of thy Paths. verſ.* 13, 14. Surely they are moſt fit to be Magiſtrates according to the Scripture, that fear God and hate Covetouſneſs, and every evil way. Oh ſaith the meaner ſort that would have Figleaves to cover their Nakedneſs', uſe to ſuch a Magiſtrate or Miniſter, do ſuch things, and they are learned

learned, if it were ſo ſinful they would not do it; ſuch kind of Magiſtrates and Miniſters cauſe them to Sin, extenuate and are great examples to encourage to evil. Oh what a ſad thing is this, that men are not content only to go to Hell themſelves but draw others after them, therefore their condemnation will be the greateſt at the great day of accompt.

2, *Miniſters*, thoſe that call themſelves Miniſters of the Goſpel, Oh what wickedneſs are they arrived unto, that ſome of them reel in the Streets; and make nothing of ſwearing, curſing and uncleanneſs; do not you think that Gods Soul will be avenged on ſuch as you are, who are like *Jereboams* Prieſts, the vileſt of the People, you that pretend to be leaders of others, ſhould be ſuch bad examples as to lead the people towards Hell, what will your

accompt

accompt be when both Miniſters and Magiſtrates ſhall appear before the judgment ſeat of Jeſus Chriſt, what can you ſay here, am I one of thoſe have lead to Hell, ſurely your condemnation will be very great, that will not only anſwer for your own Sins, but for others, whom you have by evil examples drawn to Sin; how can you bear the weight of this great burthen of Judgments that will certainly fall upon you, if you repent not and turn to the Lord ſpeedily? here I might be very large, but I ſhall forbear at this time, hoping that ſome may be awakened, which is the main end of this ſmall diſcourſe.

3. To Parents and Maſters of Families, who are very bad preſidents to their Wives, Children & Servants, who are ſo far from inſtructing them in the ways of God, according to gods injunction in the

the holy Scriptures, that they are the Ring-leaders of them to all manner of evil, Oh ſinful Parents and Maſters, that ſhould with all your might inſtruct your Children and Servants, how will you, how can you eſcape great condemnation, when you ſhall be called to a ſtrict accompt for leading your Children and Servants to great deſtruction, how ſad will it be with you, when your Children and Servants ſhall curſe you, and ſay we might have eſcaped theſe flames had our Maſters and Parents inſtructed us, and had they not been wicked examples to us, but now wo and alas we are tormented with the Devil and his Angels in everlaſting burnings.

Now let me give you a few inſtructions to poor Sin-ſinking *England*, I beſeech you hearken to the counſels of Gods holy word when

when he threatned deſtruction upon the People of *Iſarel.* Joel. 2. from the 1. to the 22. verſ. *Blow the Trumpet in* Zion *and ſound an alarum in my holy mountain, let all the Inhabitants tremble, for the day of the Lord cometh, for it is nigh at hand, a day of darkneſs and gloominеſs, a day of clouds and thick darkneſs, as the Morning ſpread upon the mountains, a great People and a ſtrong, there hath not been never the like, neither ſhall be any more after it, even to the years of many Generations.* verſ. the 3. *A fire devoureth before them, and behind them a flame burneth, the land is as the Garden of* Eden, *before them and behind them a deſolate Wilderneſs, yea nothing ſhall eſcape them,* and ſo forward to the 12. *verſ.* but conſider in the 12, 13, 14. *verſes,* you have that bleſſed counſel given to them as the only means to eſcape this dreadful judgment,

judgment, where you have very much of the bowels of Gods compaſſion expreſſed like a tender hearted Father, unwilling to ſtrike, if it may be avoided. *Therefore alſo now ſaith the Lord, turn ye even unto me with all your heart, and with Faſting, and with Weeping, and with Mourning.* verſ. the 13. *And rent your hearts and not your Garments, and turn unto the Lord your God, for he is gracious, merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.* verſ. the 14. *Who knoweth if he will return and leave a bleſſing behind him, even a meat offering and a drink offering to the Lord your God*; and ſo you may read unto the end of the Chapter. Theſe latter verſes have in them contained the forcible arguments to preſs on and enforce the exhortation, ſurely there is no other way for *England* to eſcape total ruin, but by

by following the bleſſed advice, & very wholeſom counſel of repenting and turning to the Lord with your whole hearts, and who is able to give us counſel that may do us good but God, whoſe counſel ſhall we adhere unto that may be effectual but his, but if we obſtinately perſiſt in the rebellions againſt the great God of heaven, he will ſurely plague us ſeven times more for our Sins, and ſo may root us out from being a people, now the Cup of trembleing by our neighbour nations, who knows but we may drink the dregs and bottoms of the Cup that ſuch a ſtubborn, impudent, brazen-fac'd, rebellious People, as have ſined againſt ſo much light and love; we know that ingratitude is counted one of the worſt evils, as your Latin Phraſe is, *Si dixeris ingratum eſt omne malum.*

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There is no true Christian desires the evil day, but doth pray earnestly to your Lord for the aversion of his judgments from the Nation, and however they are lightly esteemed amongst men, and called Phanaticks, yet they are the pillers of the Earth and the best friends to the King and Kingdom, allthough they are slighted and persecuted for cleaving close to Gods word, which they dare not, nor will not swarve from what ever they suffer, and knowing the terror of the Lord, we do perswade men to turn from their evil ways to the Lord, that so they may not bring ruin upon themselves and others, surely it will be a very terrible day upon all those that persecute the people of God, and I pray you what do you persecute them for, I conceive you do not understand what is written against those that sit at ease

eaſe, and eat the fat, and drink the ſweet, and think they do well if they can procure the Miniſters of the goſpel and Chriſtians to be put in Priſon. But all you that are of that ſpirit to worry the pretious harmleſs Lambs of Jeſus Chriſt, I would not be in your caſes for ten thouſand worlds; mark what our Lord Jeſus ſaith to ſuch; *Mat.* 18. 6. *But whoſo ſhall offend one of theſe little ones, which beleive in me; it were better a mil-ſtone were hanged about his neck, & that he were drowned in the depth of the ſea.* Mar. 9. 42. Luk. 17. 1, 2.

And thus I conclude with my earneſt prayers to the God of all grace and mercy, beſeeching him rather to glorify his mercy in the reformation of this poor ſinful Iſland, then his Juſtice in the confuſion and deſolation of it, now as I was concluding, I was looking for that place of Scripture

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In Jer. *Where the Prophet ſaith Lord thou knoweſt I do not deſire the evil day.* Theſe Scriptures were preſented unto my view, Jer. 18. from the 9. to the 12. verſ. *And at what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to build and to plant it,* verſ. the 10. *If it do evil in my ſight, and obey not my voice, then will I repent of the good wherewith I ſaid I will benefit them.* verſ. the 11. *Now therefore go to ſpeak to the men of* Judah, *and to the Inhabitants of* Jeruſalem, *ſaying, thus ſaith the Lord, behold I frame evil againſt you, and deviſe a device againſt you; return ye every one from the evil of his way, and make your ways and your doings good.* Chap. 13. 18, 19. *Say unto the King and to the Queen humble your ſelves, ſit down, for your Principalities ſhall come down, even the Crown of your glory.* verſ. the 19. to the end of

that Chapter. *The Citys of the South ſhall be ſhut up*, Judah *ſhall be carryed away Captive, all of it ſhall be wholly carryed away Captive.* Thus you ſee the denuntiation of Gods threatnings of terrible judgments againſt a rebellious People that walketh in a way that is not good after their own thoughts. Oh therefore I humbly beſeech you hear and fear, and turn to the Lord with your whole hearts.

9. *Sin*, That is a Land deſtroying Sin, is Sabbath breaking, which is firſt a breach of the 4th Commandment. Exod. 20. 8. *Remember the Sabbath day to keep it holy.* This is the law that was given in thundering and lightning. Exod. 19. 16. *And it came to paſs the third day in the Morning that there were thundrings and lightnings, ſo that all the people that were in the Camp trembled.* One reaſon may be why the Law was given

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in that terrible manner, that the people might fear to break that righteous Law, for that God which ſhewed himſelf terrible in the giving of the Law, can alſo ſhew himſelf as terrible on them that violate this righteous Law, which appoints a time for his worſhip, in pouring down his wrath and indignation upon Nations that break this righteous and juſt Law, ſo that if there be a God to worſhip, (as doubtleſs there is) and certainly there is a time that he hath ſet apart; which ought to be kept holy, then wo be to all thoſe that dare adventure to prophain his holy day, as in this well govern'd City and in the Suburbs thereof, is Coſter-Mongers and others ſelling their fruit on that holy day, and other things on that day: Friends it is not altogether ſo much the matter done which maketh the breach of the Sabbath,

as any thing done which ought not to be done, picking of ſticks was but a ſmall buſineſs, and yet ſee how God was diſpleaſed, ſee that h edeſtroyed thoſe that did it, nothing but works of neceſſity and mercy. Nehem. 10. 13. *And if the people of the Land bring ware or any victuals on the Sabbath day we will not buy it, we will not buy of them on the Sabbath, or on the holy day.* Chapt. 13. from the 15. to the 23. *Where good* Nehemiah *teſtifyed againſt them that ſould victualls.* verſ. the 17. *Then I contended with the Nobles, and ſaid to them, what evil thing is this that ye do and prophane the Sabbath day.* verſ. the 18. *Did not your Fathers thus, and did not our God bring all this evil upon us, upon this City, yet ye bring more wrath by prophaning the Sabbath.* See the Zeal of a good Governor, he contended againſt evil, and encouraged them in that

that which was good, which is the duty of all Magiſtrates; but *è contra* with us in *England*, there be ſome Magiſtrates that diſcourage vertue and encourage vice, what a ſad thing is this, thoſe Magiſtrates that do ſo are not appointed nor ſet up. Exod. 16. 23. Chapt. 31. 15. *Six days may work be done, but in the 7th is the Sabbath of reſt, holy to the Lord, whoſoever doth any work on the Sabbath, he ſhall ſurely be put to death.* ſo in the 14. verſ. Chapt. 35. 2. Levit. 23. 2. Num. 15. 32, 34. verſ. the 35. *And the Lord ſaid unto* Moſes, *the man ſhall be ſurely put to death, and the Congregation ſhall ſtone him with ſtones.* and verſ. 36. *And they ſtoned him with ſtones and he dyed, as the Lord commanded Moſes. Deut.* 5. 12, 13, 14. *John* 20. 19. *Eſ.* 56. 2. 6. And thus you ſee the Scriptures Enjoyning us to keep the

Lords day, and the denuntiation of threatnings againſt thoſe that break this holy day; although the day be altered from all the Scriptures, you may ſafely conclude that there is a time ſet a part by God for his worſhip and ſervice, and if the leaſt breach were puniſhed with death, what ſhall be the violation of the whole day, and that is much by traveling on the Lords day, which is the Market day of your Soules, and do you think a wiſe man will be diverted from his Markets by trifling gewgaws, eſpecially when his livelyhood lyeth upon it; another way how Perſons break the Sabbath is by ſpending their time in needleſs adornments of the Body, & after Sermon either to ſtand gazeing at their Doores, or talking impertinently contrary to the work of the day, of worldly things, of vain and laſcivious things, and

how

how doſt thou reſt when thou ar imployed with thy thoughts andt tongue, though thou art not with thy hands, which is as it were one and the ſame, for when the heart is gone from the ſervice of God all your life is gone, and there is little left but a dead Carkaſe, which is no Keeping of a day to the Lord. Another way how Perſons break the Lords day, that after ſeveral Gentry and others have careleſly heard the word, then they muſt recreate themſelves by walking in *Grays-Inn* walks or in the Fields, with vain and unſavory diſcourſes, and ſo Sathan ſteales the word they have heard, and they are never the better, but as ready to go to their Luſts all the Week after, and ſo drive a ſad trade of Sin which brings great judgments, Temporal, Spiritual and Eternal. I might urge many Scriptures both in the Old and New Teſtament,

and ſeveral Arguments might be produced, but famous Mr. *Dod*, that worthy ſervant of Jeſus Chriſt, and others have done ſo learnedly, that it is but the Widdows mite that I can caſt into the treaſury by way of confirmation of what hath been formerly ſpoken, I ſhall end this particular, with two things, firſt to ſhew you briefly how the Sabbath ought to be kept, and ſecondly ſpeak ſomthing of the alteration of the day.

1. How a Sabbath day of reſt ought to be kept holy, remember to keep holy the Sabbath day, it is ſet a part from all ſervicable works, but works of mercy and neceſſity may be done; thou art to prepare to keep the Lords day. Secondly begin in the Morning with private Prayers & meditation, pray for the preſence of God in all his ordinances, praiſe God for the great work of redemption, and for the

the reſurrection, for in that day Jeſus Chriſt roſe from the dead, and now ſits at the right hand of that glorious place on high, ever living to make interceſſion for all that believe. Secondly bleſs God for his holy word, and beg that it may be to thee as it was to *David* ſweeter then hony and the hony-comb, and that it may be ſo bleſſed, that it may do thy Soul good, and that the inſtructions of the word may teach thee, and the reprehentions of the Word to weaken Sin in thee, and that the exhortations may perſwade thee, and the conſolations comfort thee, and when thou haſt been hearing the word thou muſt examine what word it was that met with thy Soul, and make much of that, and if thou wouldeſt ſpend thy time in hearing and praying and praiſing their would be no ſpare time for walking up and down unneſſarily;

rily. Now to you that are Masters of Families, it is your duty to pray privately to your Families every day, but begin with prayer on the Lords day in the Morning, and then pray with thy Family, and so bring thy Children and Servants to the hearing of the word powerfully preached, and after repeat, and so to Prayer, and thus spend the Lords day in holy exercises, then thou wilt undoubtedly be more fit to serve God in thy particular calling in the Week, and then thou maist expect a blessing from heaven upon all thou hast, for it is the blessing of God maketh rich, and addeth no sorrow with it.

But those Scriptures that you have brought are for keeping of the seventh day. It is true, the seventh day was the Jewish Sabbath, but we find a change of the day after the resurrection, and the

goſpel ordinances were adminiſtred on that day, it was that day in which Jeſus Chriſt roſe from the dead, we ſee what Chriſt ſaith *Math.* the 12. from the 1. to the 9. *Acts.* 20. 7. *Rev.* 1. 10. It is ſaid that ſome greek Coppies do render it thus, *John* was raviſhed in the Spirit on the Lords, day being the firſt day of the Week, but I am not now to intermeddle with that controverſie, but am fully ſatisfyed in my own mind, that there is ſufficient warrant in the New Teſtament for keeping the firſt day of the Week or Lords day, in which we are to celebrate the praiſes of God in the great work of redemption.

10. Sin, Which is a Land deſtroying Sin, is Covetouſneſs and oppreſſion, firſt covetouſneſs is a greedy deſire of that which is none of their own, ſecondly covetouſneſs is againſt the righteous

Law

Law of God. In Exod. 20. 17. Hebrews. 13. and the 5. *Let your converſations be without covetouſneſs, and be content with thoſe things that you have.* 3. Col. 5. 6. *Mortify therefore your members which are upon the Earth; Fornication, Uncleanneſs, Inordinate affection, evil concupiſcence and covetouſneſs which is Idolatry, for which things ſake the Wrath of God cometh on the Children of diſobedience.* See Eſ. 57. 17. *For the Iniquity of his covetouſneſs I was wrath and ſmote him.* Several Scriptures that reprehend this evil, and Arguments might be urged, but in regard many worthy Servants of Jeſus Chriſt have demonſtrated this evil of Covetouſneſs at large, I ſhall as it were but briefly touch upon it, & ſpeak ſomething to that which is obvious to the practice of the men of our age, it very much reprehends ſome trades men and

Uſerers

Uſerers, that when men that have got into their debt, they feed them with mony, and ſo on a ſudden call for their Debt, and if the Debtor hath not mony to pay, then they muſt have a Mortgage upon his Land, and if it be not redeemed in ſuch a fixt time, then they ceaſe upon the Land for half the worth of it, and ſo they ruin them and their Poſterity, although it is very true that every man ought to pay his Debt, but the Creditor muſt not raiſe it in a Siniſter way, Preying upon others neceſſities, and taking advantage upon men when they are in a Low condition but it is honeſt, to give every one the full value of his Land, as any other Purchaſer would do, but they have clandeſtine wayes to eat up mens Eſtates, before they are aware, and ſo forcibly throw them out; this is a horrible ſhame, and a great fruit of covetouſneſs, and

that

that which the Creditor gets by ſuch ways will conſume as Butter in the Sun, for God will blaſt, and not bleſs, what is contrary to his will.

2*ly*. I ſhall briefly ſhew you how covetouſneſs may be ſaid to be Idolatry; for whatever thou loveſt or truſteſt in more than God, that undoubtedly thou makeſt thy God. For conſider if a man have loſt a beaſt or any outward thing, how exceedingly will he complain and bewail his loſs, but when thou loſeſt the preſence of God and the enjoyment of communion with himſelf thou makeſt no matter of that which is the cheifeſt good, and ſurely this is a clear demonſtration that thou loveſt theſe creatures more than the Creator bleſſed for ever.

2*ly*. That which thou art ſo much caſt down in the abſence, and ſo exceedingly lifted up and

rejoycing

rejoycing in the presence of, and in the enjoyment, must needs be thy chiefest delight, and so closest with thy Idol, instead of the true God, and in this thou art certainly to blame.

2*ly*. Oppression, when men oppress the poor and needy. *Psa.* 12. 5. *For the oppression of the Poor, for the sighing of the needy, now will I arise saith the Lord, I will set him in safety from him that puffeth at him.* The rich oppress the poor, as Masters oppress their servants and prentices, and Magistrates oppress their subjects. Then Masters oppress their servants, when they do not thatwhich is equal to them, they break the Royal Rule, do as you wou'd bedon by. For Masters to detein their servants wages, and not to give that which is necessary and convenient for them, this is a great oppression. See *Job* 35. 9. *By reason of the multitude of oppressi-*

ons

ons, they make the oppreſſed to cry, they cry out by reaſon of the arme of the Mighty. Eccleſ.4.1. *So I returned and conſidered all the oppreſſions that are done under the Sun, and behold the tears of ſuch as are oppreſſed, and they had no comforter, and on the ſide of their oppreſſors there was power; but they had no comforter.* Iſ.33. 15. So when Governors of Nations lay any heavy burthens upon the people contrary to the rule of Gods word, and contrary to the Law of the Nation, this is great oppreſſion as *Pharaoh* made the people make Brick without ſtraw. See *Exod.*5. from the 7. to the 19. verſ. 15. *Then the Officers of the Children of Iſrael cryed unto Pharaoh, ſaying, wherefore dealeſt thou thus with thy ſervants, there is no ſtraw given unto thy ſervants, and they ſay unto us make Brick, and behold thy ſervants are beaten, but the fault is in thy own people,* verſ.17. *But he ſaid ye are idle,*

idle, ye are idle, therefore ye say let us go and do sacrifice unto the Lord. ver. 18. *Go therefore now and worke, for there shall no straw be given you, yet shall ye deliver the tale of bricks.* Job 15. 20. With many other places I might alledge. So that you may see, how oppressors have been formerly, & so are to this day, and how the holy Scriptures condemn that sin, and it brings judgments upon the guilty, on them and their posterity. Therefore repent of this great, unlovely, uncharitable, self-destroying sin; for else it will bring the swift judgments of God upon all those that practise this abominable evil, both upon them and their posterity. See *Job* 57. from the 13, to the end of the chapt. *This is the portion of wicked men with God, and the heritage which they shall receive of the Almighty; if his children be multiplied, it is for the sword, and his off-spring shall not be*

ſatisfied. verſ. the 15. *Thoſe that remain of him ſhall be buried in death, and his widdows ſhall not weep.* verſ. the 20. *Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.* 21. *The Eaſt-wind carrieth him away and he departeth, and as a ſtorm hurleth him out of his place.* 22. *For God ſhall caſt upon him and not ſpare, he wou'd fain flee out of his hands.* 23. *Men ſhall clap their hands at him. and ſhall hiſs him out of his place.* And this is the portion of wicked men from the Lord. I beſeech you, let every one examine himſelf whether he be not guilty of this ſin. *Prov.*3.31.and 28.16.*Jer.*21.12.and 22.3. And ſee the danger of and avoid it, and turn to the Lord from every evil way, that ſo iniquity may not be your ruin.

11. Sin, is the ſin of Profeſſors that profeſs Religion, and do not practiſe what you profeſs. Surely when

when we make a ſcrutiny into our own hearts, and behold the practiſe of other Profeſſors; it is evidently to be demonſtrated, that there is ſo little love to God and Jeſus Chriſt, that have deſerved all our love; that we may be aſhamed. See what little love there is to Saints, that bear the Image of Chriſt. Surely we are fallen into the latter days that our Lord Jeſus ſpeaks of, *Math.*24.12. *And becauſe iniquity abounds, the love of many ſhall wax cold.* The great reaſon that Chriſt gives why the love of many waxeth cold, is becauſe iniquity abounds. Therefore now it muſt needs wax cold, becauſe there was never greater abounding of iniquity in all ſorts as at this day. There is no man that loves God aright, but he muſt love his Image where ever he ſee it. 1 *Joh.* 2.from the 9.to the 12. Loving our Brethren is made a certain cha-

racter of a Christian. 1 *Joh.* 3. 10. and 4. 20. that Epistle is spent in treating of Faith and Love. And therefore I desire all Christians seriously to read and weigh those five chapt. of 1. of John, it doth very much reprehend our defects in this thing especially; and exhorts all to believe. Oh examine thy heart, and be earnest at the throne of grace, that God wou'd make thee sincere, that thou mayst avoid the evils of the day thou livest in, and do the duties of the day, which is especially (1) Love to God and Jesus Christ, (2) Love to the Saints; (3) Watchfulness and keeping thy garments clean, lest thou be found naked, I shall end with this Scripture which is our Lord Jesus's reprehension of and counsel to, the Church of *Ephesus*, Rev. 2. 4, 5. *Nevertheless I have somewhat against thee, because thou hast left thy first love: Remember*

ber therefore from whence thou art fallen, and repent, and do thy firſt works; or elſe I will come againſt thee and remove thy Candleſtick out of his place, except thou repent. Oh let us every one conſider what is ſaid, and the Lord give a right underſtanding in all things. Oh the lukewarmneſs and want of love to God, and Chriſt, and Saints. Oh the carnality of Profeſſors: a *Laodicean* frame, is the worſt frame in profeſſors. Mark what the ſpirit of God ſaith in the 3 of the *Re.* 3. *And unto the Angel of the Church of Laodicea write theſe things ſaith the Amen, the faithful and true witneſs, the Beginning of the Creation of God.* verſ. 15. *I know thy works that thou art neither hot nor cold, ſo becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth.* Are not your expectations very great, the accompliſhing of all thoſe faithful promiſes

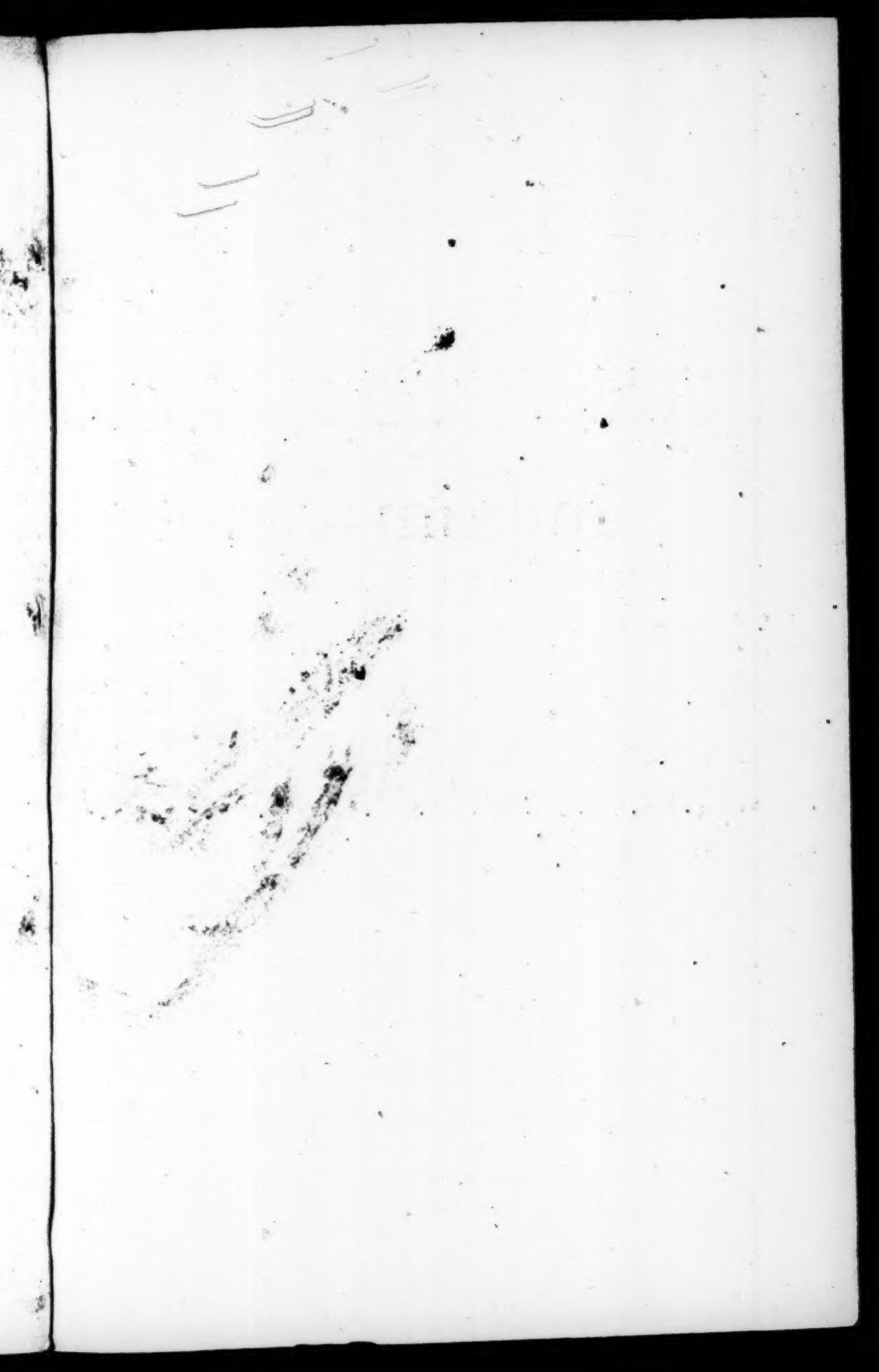
which

which God hath made in these latter days; and therefore Christians should be diligent, and be up and doing, and be fervent in the spirit, serving the Lord with much vigilancy and sincerity; preparing for the day of the Lord which draweth nigh: *And blessed are all those servants, whom their Lord shall find doing their Masters will; he will make them sit down and he will serve them.* Take heed of spiritual pride for that poysons Angelical perfections. Take heed of a carnal, formal frame of spirit, for that will make thee unfit for doing or suffering. *Oh awake thou that sleepest, and rise from the dead and Christ shall give thee life:* for thou hast a great work to do and a very little time to do it; and therefore up and be doing, and the Lord be with thee. Labour to exercise faith and patience, faith in God, and love to God, and very

very much longing and ardent desire after *God*.

2. A patient wayting for *God*, *For he that shall come, will come and will not tarry, but the Just shall live by faith; but if any man draw back, my soul shall have no pleasure in him*, Heb. 10. 35, 36, 37, 38. Now with my earnest prayers at the Throne of grace for you, desiring the *God* of all grace and rich mercy, to preserve us blameless, and to keep us by his mighty power through faith to salvation: that we overcome to the death, and so enjoy a Crown of life; which the righteous Lord will assuredly give to all those that love and long for his appearance.

FINIS.



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G. Jane.